

THE LATTER-DAY SAINTS'
MILLENNIAL STAR

ESTABLISHED IN 1840

“For all this magnificent world, with its creation, life, beauty, symmetry, order and grandeur, could not be without design; and as God existed before man, there must be some object in man’s creation, and in his appearance on earth.”—JOHN TAYLOR.

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OBEDIENCE TO TEMPORAL LAWS

PRESIDENT HEBER J. GRANT

IT IS indeed a joy to me to meet this splendid audience. I have listened, with a great deal of pleasure, to all that I have heard in the sessions of this conference. It was a marvelous sight here this morning, in the Primary meeting at 11 a.m., to see this building filled, including the gallery, and with people standing up. We had a most splendid pageant, an interesting exhibition to us of what is being accomplished with our children. I rejoice in these accomplishments.

I wish to endorse all that has been said here this afternoon. We cannot get away from the Ten Commandments. They are just as binding to-day as when the Lord saw fit to give them to Moses, and they are just as applicable to us now as they were to the Israelites at the time when these commandments first came. As near as we can judge, from the way things are going at the present time, we are just as much in need of them, and perhaps more so than were the people in ancient times.

So far as the teachings of and the revelations to Joseph Smith are concerned, I am strictly a fundamentalist. I have no surrenders to make. I have no compromises to make, of any kind or of any nature, regarding the fundamentals of the Gospel of Jesus Christ. It is exactly the same as it was in the days of the Saviour. I believe absolutely that the way to preach the Gospel is to live it, and I feel that the leaders of our stakes, our wards and our missions, the leaders in the Priesthood quorums, the leaders of our Mutual Improvement Associations, the Relief Society, the Primary, and all our auxiliaries—in each of these organizations I

believe it to be fundamental that those who teach any of the principles of the Gospel should first live them.

Unless a man be an honest, conscientious tithe-payer, you need never expect to hear him preach on the necessity of paying tithing. He will not do it. Unless a man obeys the Word of Wisdom, you need never expect him to preach on the Word of Wisdom. I suppose that there is something inborn in all of us which prevents our teaching a principle that we do not observe. We have not the capacity to stand up and face an audience and ask the people to do something that we are not doing ourselves. It would be a little humiliating to a man to stand up and say, "The Lord expects you to be an honest, conscientious tithe-payer, but He does not expect me to be one, because I am not." I do not think a man would make that kind of a confession. Therefore, you need not expect sermons from men on what they are not doing.

CARD PLAYING AND WORD OF WISDOM

I have read, from the time I was a young man, that it is the desire of the authorities of the Church that we do not play cards. I never expect to hear anyone who plays cards deliver a sermon against card-playing. But they come to me and to others and plead with us not to be so straight-laced, not to lean over backwards, but to allow our members to play cards. They do it right along. What good is there in playing cards? None whatever, except a waste of time. It has been the advice and counsel, ever since I was a child, that we do not do this, and I hope the young people will stop wasting their time in card-playing. I know that it is very humiliating, because some people have come to me and said: "Now, I was the only individual at this social gathering who did not join in the card-playing."

I remember preaching a sermon on the Word of Wisdom. I came out of the meeting; it was dark; and I heard a voice, in a very contemptuous way, saying: "I am sick and tired of the Word of Wisdom, Word of Wisdom, Word of Wisdom. Why do they not find something else." If that good brother had got up on top of this great building, eighty feet high, and said, "I do not keep the Word of Wisdom, and it makes me sick at my spiritual stomach, every time I hear it preached," he could not have given himself away any better. The trouble was that it annoyed him; he felt condemned.

I remember preaching another time on the Word of Wisdom, one night, up in Idaho, in a long log house. There were three windows on the south of it, and while I was speaking three of the boys got up, walked out, each one lighted a cigarette, and stood at one of the windows and puffed the smoke in, to show their independence, you know, their inborn independence to do as they pleased. Thank the Lord for that independence. If any-

body wants to go to the devil—he probably believes there is no devil, but I believe there is—I think he will get there all right.

There is no doubt in my mind that these young men were sick, spiritually. I gave them some good medicine, that would have helped to cure them, but instead of keeping it down, they went outside and vomited it up. They received no benefit. They thought that would hurt me.

During the eleven days and eleven nights of my seasickness, coming from Japan, it did not hurt me at all when the other man was seasick. It was when I was seasick that the hurt came. Those boys at the meeting in Idaho thought their act would offend me. I felt sorry for them. I knew that they had started on a down-ward road; and it requires only an ounce to push a man and get him started down-hill, but it requires effort to get him started up-hill. I had tried to get them started up-hill. I tried to get them to add from ten to fifteen per cent. of their capacity and vitality, spiritually, intellectually and physically and to make a success in life, by showing them the terrible results of cigarette smoking. It did no good; they did not get the benefit of it.

KNOWLEDGE MUST BE USED TO BE OF BENEFIT

It is not what you eat that benefits you, but it is what you digest. What you hear to-day, and in all these meetings—meet-after meeting, some of them three hours long, teaching after teaching—is of no use to you unless you put it into practice. Somebody has said, and I have often repeated it: “Knowledge without practice is like a glass eye—all for show and nothing for use.” I would not object to wearing a glass eye. If I should lose an eye, I would buy one and have the benefit of a glass eye. If I should lose them both, I think I would buy two, so that I could at least look that much better, even though I could not see at all. It is all right to look as well as you can; but a glass eye is of no optical value. Likewise, knowledge is of no value unless we put it into practice. All the teaching in the world, unless the individual is living that which he teaches, will not carry the spirit of right action. It does not carry with it the weight; it does not really touch the hearts of those who listen. It is the spirit that gives life. When we are living the Gospel of Jesus Christ we have the spirit, and the people feel it.

I call to mind an occasion on which I heard a man preaching a sermon based on false doctrine, out in Coalville. Twenty or thirty years later, I mentioned that sermon in the presence of Brother Charles A. Callis. I stated that the preacher had not preached the truth, that his doctrine was wrong. Brother Callis said: “Brother Grant, I am very grateful to have you tell me that, I was a boy in my teens when I listened to that sermon, and I went home and told my parents that this man, who had preached

that sermon, had been preaching with a bad spirit, and it was not true, and they told me never to mention it." That man was afterwards excommunicated from the Church for immoral conduct. While he was speaking, the spirit of truth and enlightenment was not there. The Lord gave me a testimony, as that man was talking, that he was a falsifier, that he was not honest, that he was not true. Subsequently, the evidence came to prove that he was not true. The people catch the spirit of the speaker, and they cannot be deceived by those who have not the spirit of the Lord and who are not living the Gospel of the Lord Jesus Christ. The Lord knows of what kind of material we are made.

I was reading a little piece in a newspaper published in the South, written by a man who furnishes material for the comics in the papers. He said: "It is a queer thing that the more a man gets the less he is willing to give, in proportion, to help the poor or to help in any public way." There is a great deal of truth in it. I have known people who were honest tithe-payers when they earned one, two, three, four, five and six thousand dollars a year; but I have known more than one of them who stopped there, and never grew from that minute.

NO EXEMPTION FROM LORD'S LAWS—WHETHER RICH OR POOR

I happen to know of one particular man, whose annual statement of profits I saw, and it was \$45,500. Out of curiosity, I looked up his tithing record for that year, and I found that he had been paying \$600 tithing for many, many years. He never grew at all from the day he reached six hundred. The time came when he made a whole lot more than forty-five thousand a year. But he was like an old grandfather's clock—so far as tithing was concerned, he stopped, never to go again, beyond the six hundred.

What is the matter with the individual who does not pay tithing? The matter is that he has become cross eyed, figuratively speaking; he cannot see straight. If I step out of that straight and narrow path that leads from me to that clock, the minute I get off to one side, that path does not look like a straight path. If I am in line with a row of posts that have been surveyed and set exactly true with the compass, they will look that way until I step out of line. If I take just one step out, they do not look exactly true, and the farther I get away the less I am capable of judging how straight is the line. It is the straight and the narrow path that leads to life eternal, we are told; and there are very few that find and remain in that straight and narrow path. We are also told that it is a broad way that leads to destruction, and many there be that go therein.

If a man's vision were right, spiritually, when he made forty-five thousand dollars, and he paid four thousand five hundred dollars in tithing, and looked at what was left—forty thousand

five hundred—he would say: “See how the Lord has blessed me. Just think of it; only a few years ago, after I paid my tithing, I had only five thousand four hundred dollars left, and now I have forty thousand five hundred left.” But no; he allowed the adversary, the devil—and there is a devil, you know—to suggest: “Six hundred dollars is a very nice amount for you to pay; that is a very good contribution to make to the Church.”

Well, what is tithing? Tithing is a law of God. The Lord knew of what kind of material we are made. He tells us that man is that he may have joy, and He wants us to have joy. I want to say that no converted man, who has borne testimony that this Gospel of Jesus Christ is true, and he knows it, can have joy when he is not honest with the Lord in the payment of his tithing. His conscience will condemn him, and there is a lack of that perfect satisfaction that comes into the human heart from doing one's duty. It is exactly the same with all the other things required of us—every commandment of the Lord.

THE MIND AND WILL OF THE LORD

There was very little time left when I began to speak the other day. I felt sorry for the people who had been together for nearly three hours, and so, as there were just eleven minutes left for me, I told them I would prefer to wait and talk to-day, when I could have more than eleven minutes at my disposal. I wanted to say a few words on the Word of Wisdom. A speaker there referred to the fact that it is not a commandment. I realize that it was not given by way of commandment, but I wish to call your attention to one thing that was not referred to in the speech that was made regarding the Word of Wisdom, and that is, that although it is not a commandment, we read that it is the mind and the will of the Lord. Well, I think that is pretty good, is it not? Do you want to know the mind and the will of the Lord? If you do know the mind and will of the Lord, is that not sufficient, without it coming as a commandment that you obey the mind and will of the Lord?

“To be sent greeting; not by commandment or constraint, but by revelation and the word of wisdom, showing forth the order and will of God in the temporal salvation of all saints in the last days.” You know that we are having an awful time, just now, with our temporal salvation. I am sure you know that if the money that goes out of this country for cigarettes alone, were left here to circulate around, it would create an entirely different atmosphere, financially.

It is estimated that every dollar does from one hundred to two hundred dollars worth of work a year, and many of us send out hundreds of thousands of dollars every year for cigarettes, although it is the will of the Lord that we abstain from their use. In some families, parents are setting the example of smoking

these cigarettes, and they cannot teach their children not to do it if they do it themselves.

There is another thing here. The revelation goes on to say that this is given to us because of the evils and the designs that will exist in the hearts of conspiring men in the last days. The Lord knew in 1833 exactly what was going to happen to-day, just as well as we know it now. He knew what kind of people we would have to-day, wicked and designing men who have increased the output of cigarettes from about ten billions, a few years ago, to one hundred and thirty-seven billions a year. You know there are very few of us who can reckon what a billion is; we can hardly grasp it. If you have a billion dollars, it is equivalent to having one dollar for every minute from the birth of the Saviour of the world until to-day. That is all. Last year, in the United States, there were consumed one hundred thirty-seven cigarettes for every minute from the birth of the Saviour until now.

Did not the Lord know what was coming when He referred to the evil designs of men? "In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days." This revelation was given for to-day just as much as it was for the people who were living when it was given ninety-eight years ago; and apparently it was given even more for us to-day, because there was not advertisement to the extent of thirty or forty thousand dollars a year in a newspaper in our city to advertise cigarettes; nor would such be the case to-day, if it were not for the designs in the hearts of conspiring men.

OBEDIENCE TO ALL COMMANDMENTS NECESSARY

That man does not live who tries to increase the sale of cigarettes, who does not know that he is helping to destroy, intellectually, physically and morally, those who use them. The Lord warned us, ninety-eight years ago, of what we could expect to-day, and we had more last year, of these wicked designs, than we ever had before. We are making a fight against tobacco. I do not know whether I ought to say it or not—something I would like to say to every bishop. I am going to sit down and talk with some who are helping to support those who are willing to take money to increase the sale of cigarettes.

Here is another little thing that I wanted to emphasize the other day, but I did not have time: "All Saints who remember to keep and do these sayings, walking in obedience to the commandments"—that means there is something else besides just the Word of Wisdom. I know some people who keep the Word of Wisdom, but are guilty of swearing. One of the commandments, you know, tells us not to swear. So the Lord does not promise everything to those who merely abstain from the use of tea, coffee, tobacco and liquor; but the Lord says: "All Saints who remember to keep and do these sayings, walking in obedi-

ence to the commandments, shall receive health in their navel and marrow to their bones."

I know of many people who pay their tithing and preach tithing, but they are not careful to keep the Word of Wisdom. They say they have no use for a man who does not pay his tithing; but the man who keeps the Word of Wisdom and fails to pay his tithing, has no use for the tithe-payer. We put up our own standards. When a man is generous, tithing is no trouble to him; but it is the man who is converted and who is selfish that has trouble to pay tithing.

I call to mind a man, in Scandinavia, who heard a sermon on faith in God and Jesus Christ, and bearing witness that Joseph Smith was a Prophet. Under the inspiration of the Lord he was converted by this sermon on the first principles. When he emigrated and came to Utah, he heard about tithing, and he said: "O, what a tax! No man can live and give one-tenth of what he makes." But the bishop converted him. He acknowledged he knew this Gospel to be true; and although he found it hard work to pay tithing, he did it. Then the bishop came for a donation to the poor. This man complained, and the bishop said: "All you need to do is to fast, and it will not cost you anything; in fact it will be a benefit to you. The doctors will tell you so—that it will improve your health; and all you need to do is to give the equivalent of three meals to the poor." He finally did it. Then he was told they were going to build a meeting house. At that time, the Church gave only one-fourth of the cost, and the people three-fourths, for such buildings. He complained and said that the tithing ought to build the house, but he contributed. Then there was a stake-house to build and he contributed for that. Next, he was asked to give something toward the completion of this great Salt Lake Temple. He thought that at least the Church ought to build the Temple, but he finally donated.

Then his boy was graduated from an academy that he had complained about, but had helped to build and sustain. Then the call came for his son to go on a mission, and he said to the bishop: "That is the straw that breaks the camel's back. You can have the boy, but I will not pay a dollar, not a dollar to send him or keep him in the field. I had expected him to earn some money for me." The bishop said: "Well, we will change the subject. We are not paying money to boys for preaching the Gospel."

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"O, what a glory doth this world put on for him, who with a fervent heart, goes forth under the bright and glorious sky, and looks on duties well performed, and days well spent."—LONG-FELLOW.

THURSDAY, AUGUST 13, 1931

EDITORIAL

THE EARTH FOR SIXPENCE

COULD you buy the earth for sixpence? The smoker who buys sixpence worth of tobacco, seems to think that he has acquired the right to befoul the air wherever he goes. He puffs smoke into the passers-by on the crowded sidewalk, and fills the air of the public dining room with the fumes from his mid-meal or after-meal cigar or cigarette. In many countries he invades the cinema and the theatre, and reluctantly obeys the published request not to smoke in the opera. He crowds into the non-smoking compartment of the railroad car and argues the case if some courageous non-smoker insists upon the right to breathe un-polluted air. He is in every lobby and waiting room. He is an omnipresent chimney, belching forth fumes noxious to a normal sense of smell and always injurious to the human body. He has made himself, by his disregard of others, an intolerable nuisance.

A man who must smoke should do so privately or in such places and in such a manner as not to give offense to others. That seems a self-evident proposition from the point of view of courtesy and propriety. The violation of it simply illustrates the moral deterioration that measurably affects every constant user of tobacco. Many good and excellent men have acquired the tobacco habit, but invariably, the quality of the moral fiber tends to be lowered thereby. The contempt of the smoker for the rights of the non-smoker, who as yet belongs to the majority among civilized people, is ample proof of this statement.

So far has the smoker gone in his indifference to public rights that the thinking smokers, themselves, have called a halt. An influential London daily newspaper recently warned the smoker that the continuation of such carelessness of the rightful claims of others would probably lead to popular objections, resulting in legal limitations being placed upon smokers.

Latter-day Saints are taught to abstain completely from the use of tobacco. They should insist upon their rights to breathe air free from tobacco fumes.

The tobacco habit is noxious, unclean, expensive and unhealthful. It has no place in communities of high civilization. It is often a precursor of the alcohol habit, of which it is a near relative. The wonder grows that an intelligent man can be so stupid as to believe that the purchase of sixpence worth of tobacco gives him the right to act as a general polluter of fresh air. If it is not stupidity, it is downright and unpardonable discourtesy.—W.

OBEDIENCE TO TEMPORAL LAWS

(Concluded from page 519)

He talked with him for some time, and finally this man began telling how grateful he was to the Lord, how he had been brought from the country of the mid-night sun, how he had been prospered. He had a fine farm, a good home that he owned, and cattle and horses. He said the Lord had wonderfully blessed him. The Bishop said: "Whom do you love more than anybody else in the world, except your own flesh and blood?" This man replied: "Bishop, I love the man who came away up in the mid-night sun country of Scandinavia and brought to me the Gospel of Jesus Christ, the plan of life and salvation, and under the inspiration of the Spirit of the living God, put a testimony in my heart that Joseph Smith is a prophet of God. I love him more than any human being, except my own family." "Would you not like somebody to love your boy just like that?" "Bishop, you have beaten me fair and square. The boy can go on a mission."

The spirit is what gives life, and not the word. These wonderful promises are made—to those who obey the Word of Wisdom—that they shall find wisdom and great treasures of knowledge, even hidden treasures—and if they do not obey, they cannot have them, because their brains cannot contain those things so well. The Lord cannot give the blessing to them if they violate the law upon which they are to receive it. "And shall run and not be weary, and shall walk and not faint." We are having fifty thousand pamphlets printed, telling of one brother who ran and did not faint; also Brother Paul Kimball's talk here, two or three weeks ago, telling how they won the races over there at Oxford, with the boys who observed the Word of Wisdom. "And I, the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them." Had I not obeyed the Word of Wisdom, I do not believe I would be here to preach to you to-day. The Lord bless you, one and all, in your great labours, is my prayer, and I ask it in the name of Jesus, our Redeemer. Amen.—Address given in the Tabernacle, Salt Lake City, Utah, U.S.A., at the M.I.A. and Primary Conference, on June 14th, 1931.

WHAT OTHERS SAY ABOUT THE "MORMONS"

FOURTH DECADE: 1861-70

1865. WILLIAM HEPWORTH DIXON—Author and Traveller.

"They live and thrive, and men who live by their own labours, thrive by their own enterprise, cannot be altogether mad. Their streets are clean, their houses bright, their gardens fruitful. Peace reigns in their cities. Harlots and drunkards are un-

known among them. They keep open more common schools than any other sect in the United States." (*The New America*, Vol. 1, page 243.)

1866. Charles Dickens—Author and Novelist.

"But nobody has an ill-temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping, and down upon the deck in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, in every attitude for writing, are writing letters.

"Now I have seen emigrant ships before this day in June. And these people are so strikingly different from all the other people in like circumstances whom I have ever seen, that I wonder aloud, 'What would a stranger suppose these emigrants to be!'

"The vigilant face of the weather-browned captain of the *Amazon* is at my shoulder and he says, 'What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they established their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock, the ship was as orderly and quiet as any man-of-war.'

"'A stranger would be puzzled to guess the right name of these people, Mr. Uncommercial,' says the captain.

"'Indeed he would.'

"'If you had not known, could you ever have supposed. . . .?'

"'How could I! I should have said they were in their degree, the pick and flower of England.'

"'So should I,' says the captain.

"Uncommercial. 'These are a fine set of people you have brought together here.'

"'Mormon' Agent. 'Yes, sir, they are a *very* fine set of people.'

"Uncommercial (looking about). 'Indeed, I think it would be difficult to find eight hundred people together anywhere else, and find so much beauty and so much strength and capacity for work among them.'

"By what successful means, a special aptitude for organization had been infused into these people, I am, of course, unable to report. But I know that, even now, there was no disorder, hurry, or difficulty.

"In the course of the afternoon, a mother appeared from ashore, in search of her daughter, 'who had run away with the

Mormons.' She received every assistance from the Inspector, but her daughter was not to be found on board.

"I afterwards learned that a Despatch was sent home by the captain before he struck out into the wide Atlantic, highly extolling the behaviour of emigrants, and the perfect order and propriety of all their social arrangements.

"But when I went on board their ship to bear testimony against them if they deserved it, as I fully believed they would, to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the *Amazon's* side feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed." (*Uncommercial Traveller*, "Bound for the Great Salt Lake.")

1867. Daniel S. Tuttle—Bishop of the Episcopal Protestant Church, who became the Presiding Bishop of the Church in America.

"In 1867, immediately after the Civil War, I was sent by the Episcopal Church as missionary to the 'Mormons' in the State of Utah. I can say without exaggeration that the 'Mormons' are among the heartiest and best people in America, and are known in the West as kind-hearted and pleasing in manners. . . .

"I know them (the 'Mormons') to be honest, faithful, prayerful workers, and earnest in their faith that Heaven will bless the Church of the Latter-day Saints. Another strong and admirable feature in the 'Mormon' religion is the tenacious and efficient organization. They follow with the greatest care all the forms of the old Church." (*New York Sun*.)

1870. P. T. Barnum—Showman and Traveller.

"I spent the best part of a week in Salt Lake City in May last, and I happened to possess unusual facilities for investigating the state of society there, civilly, politically, socially, and religiously, and the result was precisely what it will be with every man who goes there determined to examine dispassionately all the testimony pro and con, which comes within his reach in regard to 'Mormon' habits and principles. I found a flourishing, beautiful city, peopled by as orderly, peaceable, well-behaved, kind-hearted citizens as ever I met. I found the 'Mormons' to be a most thrifty, frugal, temperate and industrious people. As a body, they are a religious, God-fearing, conscientious people, so far as they have the light. . . .

"The 'Mormons' have a good and flourishing public school in each ward, beside numerous private schools, and a university in Salt Lake City, notwithstanding the General Government has never given a rod of land nor a penny in money for educational purposes in Utah Territory." (*New York Tribune*, September, 1870.)

OUR HERITAGE

ELDER DIX W. PRICE, SHEFFIELD DISTRICT

NOAH WEBSTER, to whom we are indebted for the modern English dictionary, tells us that heritage is that which passes from heir to heir. Therefore, all that has come to us from our forefathers, whether it be of a spiritual, physical or political nature, is our heritage. The spiritual blessings are those that come to us through the Gospel of Jesus Christ. The physical heritage is the clean, healthful, undefiled and uncontaminated bodies which we possess. The political blessings are those wonderful privileges in free governments that we enjoy through living in this glorious age.

We realize that these sacred blessings have come to us as the result of obedience on the part of our forefathers to those eternal laws established by the Almighty, as well as to those established in the governments of man, for we find written in the Book of Doctrine and Covenants (Section 130: 20): "There is a law, irrevocably decreed in heaven before the foundations of this world, upon which all blessings are predicated—And when we obtain any blessing from God, it is by obedience to that law upon which it is predicated."

This principle operates in the accomplishments of mankind. All the modern inventions, the wireless, the telephone, the motor car, the aeroplane, and the electrical appliances that have so revolutionized civilization, are, every one, based upon natural law. Only through strict obedience to the laws which control them can they be effective and successful. Our use of them is dependent upon our obedience to the laws which govern them—pushing a button, shifting a gear, or turning a crank. If we fail to comply with the law upon which they are built, they fail to operate. And just as surely as we fail to yield obedience to the laws of God, just so certain will the blessings of heaven be withdrawn from us.

Therefore, recognizing that these glorious things that have come to us are in danger of being lost if we fail to live up to the eternal principles upon which they were secured, we are very much concerned with obedience to law, not alone that we live in harmony with it, but that we use our time, our talents, and our means to warn others of the impending danger, and if possible, persuade them to yield obedience also, and thereby become adopted children and full heirs to all the blessings and privileges that belong to the members of this great organization, the Church of Jesus Christ of Latter-day Saints.

Some consider estates, money and titles to be the greatest gifts in life; but they do not stop to consider that preservation of such things is made impossible, because of the shifting of power

and the irregularity of money markets. If such things constitute one's heritage, its preservation is entirely a matter of chance.

To others, heritage is a land of freedom and political privileges, or a scientific knowledge which points the way to health and wealth.

To the Latter-day Saint, all these things are considered important in the business of living in this world; but we regard them distinctly subordinate to the greater ones which have come down to us through heritage. These greater blessings are the results of seeds of faith and determination, planted and cultivated by each succeeding generation.

Our heritage is incorruptible and sound, one which is ours to preserve, and upon our shoulders rests the responsibility of this obligation. Preservation of this heritage depends upon our willingness to obey the law. All blessings are secured through obedience to law, and they can only be retained by a continuation of this same principle.

The Gospel of Jesus Christ is the foundation upon which our faithful predecessors built. It was given to them through Joseph Smith, whom God raised up more than one hundred years ago, and whom He clothed with power and authority to restore the Church and Gospel of Jesus Christ. Our predecessors—among them were the parents and grandparents of many of us—upon hearing the glad message, believed; and their belief is our birth-right—the heritage which is now ours. Shall we sell it for a "mess of pottage," or shall we fight for it until death? It has now stood the acid test for more than a century. It is the small stone, spoken of by Daniel, cut out of the mountains without hands, and it will grow until it fills the whole earth.

It is our great privilege to enjoy membership in God's kingdom upon the earth. May we maintain its standards; remain true to the faith that those who have gone before have cherished; keep ourselves clean and unspotted from the sins of the world; and thus preserve for ourselves and generations yet to come, this sacred and priceless heritage, which has come to us, and which can only be retained by obedience to law.

A COURAGEOUS WOMAN

WILLIAM J. JOLLIFFE, JR., LONDON DISTRICT

OF ALL the stories in the ancient scriptures, there are none, perhaps, so poignant and full of human pathos as the brief and tragic history of Rizpah.

Like many other prominent female characters of the Old Testament—Ruth, Rahab, Jezebel, etc.—Rizpah, concubine to King Saul and mother of his two sons, Armoni and Mephibosheth,

would appear to have been a foreigner, a Hivite, descended from one of the ancient worthies of that nation, Aiah, son of Zibeon, whose name and fame are preserved in the Ishmaelite record of Genesis 36. If this be the case, Saul was commencing a practice, which seems with subsequent kings to have grown almost into a rule, of choosing non-Israelitish women for their inferior wives.

After the violent death of Saul, and occupying of the country west of the Jordan by the Philistines, Rizpah accompanied the other members of the royal family to their new residence at Mahanaim. It is here that her name is first introduced to us as the subject of an accusation levelled at Abner by Ishbosheth (2 Samuel 3: 7), a piece of spite which led first to Abner's death through Joab's treachery, and ultimately to the murder of Ishbosheth himself.

Nothing more is heard of Rizpah until the tragic story, which made her one of the most familiar and pathetic characters in the whole Bible.

The early part of David's prosperous reign was marked by the great calamity of a dire famine, which lasted for three successive years—the consequences of Saul's violation of an ancient covenant with the Gibeonites which entitled them to the protection of the Israelites. Saul appears to have broken this covenant in a fit of enthusiasm or patriotism, killing some of these people and devising a general massacre of the rest. This could only be expiated many years after by giving up seven of Saul's descendants to the Gibeonites, who hung them or crucified them "Before the Lord"—as a kind of sacrifice—on the barren rocks of Gibeah. Two of these seven descendants of Saul were Rizpah's sons, Armoni and Mephibosheth.

The victims were sacrificed at the beginning of the barley-harvest—the sacred and festal time of the passover—and in the fierce blaze of the summer sun they hung until the fall of the periodical rains in October. During the whole of that time Rizpah remained by the bodies of her slain sons. Throughout her long and mournful vigil, this noble woman had no tent to shelter her from the scorching sun which beat upon that open spot all day, or from the drenching dews at night. Her only protection was a thick mourning garment of sack-cloth which she spread on the rocky floor. Crouching there she watched that no vulture or bird of evil wing should molest or desecrate the bodies, and with courage unusual in her sex, kept at bay even the wild beasts. Sleep was chased from her weeping eyes; her bereaved heart was too full for slumber. Alone, unprotected, and unaided she remained true and faithful to her self-imposed task, braving the elements and the persistent attacks of rapacious carrion birds and animals, heedless of the voices of the night, regardless of anything except the preservation of the stiffening corpses of her sons.

Courageous woman! Splendid type of noble motherhood! Surely we may be justified in thinking of Rizpah as the Mater Dolorosa, if the expression be allowed, of the ancient dispensation. We can all appreciate her love and endurance, and learn from her example, courage and devotion in our own conception of personal duty.

THE NEED OF A PROPHET

ELDER BERT W. BELLAMY, BRISTOL DISTRICT

THE Latter-day Saints regard the founding of their Church as a fulfillment of prophecy. They recognize that in the decadence of religion, apostasy swept over the Christian world. Dealings between God and man ceased, causing spiritual darkness to reign. But it is not the Lord's will that man should always remain in darkness.

The Lord is as the light-house keeper, continually sending out His warning. "Surely the Lord will do nothing, but he revealeth his secret unto his servants the prophets." The All-wise Dispenser will neither cause nor permit any event to take place, of which the world needs foreknowledge, until the prophets have been forewarned and given due notice of its approach—His object being to save, not to destroy.

The Lord does not wish to curse. Even in chastising, His object is to bless. A lack of preparedness can change a blessing into a cursing, and the boon into a calamity. It is the purpose of the Lord to warn mankind of the pitfalls and dangers, that His children may be prepared to carry out the divine program. Thus, His chosen servants, the prophets, are permitted to see into the future.

Invariably the superb is slighted by the ultra-practical mind. It seems natural to turn from what is, and bow down to what has been. This is not only true of religious people, but also of philosophers, poets and worthy teachers. Jesus said: "A prophet is not without honour, save in his own country, and in his own house."

The Saviour, during His ministry, reprimanded the unbelievers for "Garnishing the sepulchres of the righteous," and reproved them for exalting the dead prophets and debasing the living. However, this does not mean that ancient revelations and prophets should be disregarded, and only the new accepted. Each has its own place.

A simple and sure test of prophecy is furnished in the following passage of Holy Writ: "When a prophet speaketh in the name of the Lord, if the thing follow not, nor come to pass, that is the thing which the Lord hath not spoken, but the prophet hath spoken it presumptuously."

In this day and age, the Lord has a prophet, seer and revelator standing at the helm of His kingdom on earth, directing the affairs of His Church. Missionaries are sent to the outermost parts of the world carrying glad tidings of the Gospel to all the honest in heart who will heed the message. Those who reject the modern prophets place themselves in the same position as those who rejected the Christ.

FROM THE MISSION FIELD

Doings in the Districts: *Bristol*—On July 12th, the members and friends of the Cirencester Branch met for the first time in their newly acquired hall.

At a baptismal service held at Nailsworth, on July 15th, one person was baptized by Elder Abner W. Snarr, and confirmed the same day by Elder Lewis A. Phelps.

A social was enjoyed by the friends and Saints in the Bristol Branch, on July 18th.

Portsmouth—A Relief Society was organized in the Brighton Branch, on July 14th, with Sister Emma Gregoris as president. The members are taking a deep interest and are very enthusiastic over the bright prospects.

INTOLERANCE

How often we condemn ere we but see
 The weaker part of him we little know,
 And, hastily condemning, onward go,
 Nor give him chance his better self to be.
 With narrowed vision often thus do we
 Forget the impress we may make, and so,
 Receive, rebounding, on ourselves the blow
 Aimed at some self-created enemy.

There lies, somewhere within the hearts of all,
 A tender chord that quivers silently :
 No outcry e'er disturbs its soundless thrall.
 Till love's touch brings forth sweetest melody ;
 Yet we condemn, as blundering fingers rake
 The heartstrings discords we ourselves awake.

ALLEN JOHNSON

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

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